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## WEEKLY REVIEW.

—Special services have been held every evening of this week in the Baptist Church, Bellasis Road, Byculla. The meetings were open to Christians of every church to take part in the exercises. The proceedings were mostly of a devotional character, praying for an outpouring of God's Holy Spirit.

—In our Epitome we give an account of an accident in our harbour on Sunday. Three young men, after attending mass on the forenoon of that day, go out in a boat without tindal or crew, make merry at Oorun, return, and off Mazagon one of the three falls overboard, and is drowned in spite of the efforts of the other two to recover him. These young men doubtless receive more instruction about the danger of neglecting mass than of the danger of breaking one of God's commandments. We sympathize with the sorrowing friends of the deceased. He is said to have been a promising youth of about 22 years of age. His mother had only lately arrived from England, and is distracted with grief.

—The Tract and Book Society's Annual Meeting was held March 27, Col. Davidson in the chair. The Report read shows a considerable increase in the circulation of books and tracts. We hope to notice it more particularly when it reaches us in a printed form. Rev. Messrs. Robertson, Stothert, Harding, Johnson, (an ordained Missionary and M.D. from Nynee Tal,) Appaji Bappaji, and Dr. MacDonald gave addresses, and spoke from their personal knowledge of the usefulness of the Society's publications. Letters from various parts of the Presidency, extracts from which will appear in the Report, bear the same testimony. The Rev. Mr. Park of the American Mission has acceded to the request of the Committee, and will immediately take up the duties of the Secretaryship, vacated by Mr. Morris and Mr. Bowen. The attendance at this meeting was scarcely so good as usual; there was the attraction of a musical concert in the Town Hall the same evening, in aid of the Famine Fund.

—The Rev. H. S. Fagan, in the *Sunday [illegible]azine*, on "Kaffirs and the Brandy Canteen," lamenting that intemperance, spread through European influence, neutralizes the Missionary's teachings, says:

"I often think sadly about these things. I'm not a teetotaller, but if by taking the pledge I could cure one drunkard I should feel bound to take it."

How is it possible for him to know what influence his becoming a teetotaller would exert unless he takes the pledge? If he were pledged for one year and then found that he had not cured one drunkard, how does he know that he might not be successful in the second year, or in the seventh, or even in the twentieth? And what about the duty of abstaining from that which has proved so disastrous to others, and over which so many fall, and which, by his own showing, is such a bar to the missionary's success? The weight of our influence on the side of right may not amount to much, but if thrown in the wrong scale may, alas, be found to weigh heavily! Mr. Moody, whose labours God has so abundantly blessed, said in answer to a question on this point, "that he came from a land where the ministers almost to a man refused to touch the infernal stuff. He thought it would be a happy day for Scotland if every minister hurled the intoxicating cup from his table. They would have great influence amongst the people."

—The Tichborne Claimant, whose prolonged trial has taxed the patience of the public, and the powers of endurance of the judge and jury, to the utmost, has at length obtained his rights—in part at least—in the shape of fourteen years' penal servitude. This is about the most brazen-faced piece of personation ever recorded. It would be interesting to know how many weeks, days and hours have been spent by the average newspaper-reader in reading the reports of this trial and the opinions expressed regarding it. At the very commencement of the trial we formed our opinion of the man and discharged ourselves from the obligation to read any more on the subject.

—The daily papers find room in their columns for many subjects of an unimportant character, and for statements of anybody's views, or apprehensions regarding the riots, or for any other question, even though it be a matter in which nobody but the writer, perhaps, takes an interest. But we look in vain in the papers for any notice of the Annual Meeting of the Medical Mission, though the gathering of people there was really numerous and respectable, and the subjects brought forward of real and abiding interest to the community. Neither is any notice, however brief, given of the proceedings of the Tract and Book Society's Annual Meeting. Doubtless the minds of people in Bombay have been much absorbed by the fear of an outbreak. But, with all deference, we submit that a little less might with advantage be said on this subject, and a little more on other subjects.

—A Quarterly Conference in connection with the Bombay and Bengal Mission of the Methodist Episcopal Church was organized at Secunderabad on the 28th inst. Two local preachers and an exhorter were appointed. A church of 50 members (11 full members and 39 probationers), the greater part of whom have been brought to the Lord within the last fifteen months, through the preaching and testimony of a gentleman who had previously found salvation in connection with the work in Bombay, was organized at the same time. Special services were held there for ten days (ending March 1st) by the preacher-in-charge of the Bombay station, in connection with which there were about twelve who sought salvation.

—We hear that there were about the same number of seekers at Mhow, in the same week, in connection with a visit from the Rev. Mr. Norton.

—The papers tell us that M. Blondin's rope suddenly snapped last evening, just before the commencement of his performance, and that nothing could have saved him if it had occurred a little later. This will not diminish the interest taken in his performances. They who pay him for running these hazards may congratulate themselves that they have not yet sent him into eternity.

—The Tower of Silence case threatens to crop up again. Mr. Duffy, employed by the parties who claim to be proprietors of the adjacent ground to protect their property, has been violently assaulted by a mob whom he believes to have been employed by two Parsees. He brings a charge against these Parsees.

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We have read a little book on "Worship" by Lord Cecil. It pleads for worship as a distinct exercise from prayer. "The general idea is, giving praise and homage to God and the Father, for what He is in himself, and for what he is for those who approach him. Thus we see that it is the very opposite of prayer, which asks something from God, whereas worship gives to God. Going to hear an Evangelist preach is not worship. The Evangelist addresses himself to the world, whereas worship flows back to the Father from children's hearts. The mixture then of the two together in one service is mischievous, and calculated to destroy the division which God has made between the world and the church." "The world is invited to worship God; the people of God are mixed up with it, and in the same meeting oftentimes the Gospel is preached to the unconverted." It is no doubt a very great error to confound the distinction between saints and unconverted persons, and teach them to use the same language in addressing God. This error prevails very extensively, and there are thousands of churches where all present, whether renewed or still in their sins, are expected to offer the same identical prayers. There can be no objection to the presence of unconverted persons in Christian gatherings; in fact they cannot be in any better place, and Christians are never more truly engaged in worshipping God than when they are seeking the salvation of their fellow-men. It is a good thing to ascribe unto the Lamb that was slain, wisdom and honour and strength and glory and blessing, but it is a great mistake to imagine that the utterance of this ascription with the lips to Christ, is any more pleasing to him than to tell our fellow-men that such belong to him, or to

conduct ourselves in a way that shows our conviction of it. The publication of the Gospel is said to be a sweet savour of Christ; the opening of an alabaster-box of ointment in a place. Lord Cecil refers to the first-fruits brought by the Israelite worshipper, and to the gifts presented by the Magi; but we are not sure that it is the best conception of Christian worship, to conceive of it as a gift, something presented to God by us, something of his own brought back to him and therefore acceptable. The believer is to present his body a living sacrifice, holy and acceptable to God, which is his reasonable service; but then all that he does in the body is included; his conduct is sacrificial. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased."

We do not find in the gospels that our Lord was accustomed to separate his disciples from all others for worship, though there may be one or two instances of it in all his ministry. When asked by the high-priest concerning his teaching, he said: I spake openly to the world; in secret I have said nothing. So it was not true that he had been in the habit of addressing his disciples in private. We find that he freely addressed them, on all subjects, in the presence of others. The directions given by Paul to the church of Corinth, as regards the veiling of the sisters, etc., show that the meetings were public. We do not find any Scriptural warrant for the idea that believers must be by themselves in order to worship God.

"See if there be any authority for one man to lead the assembly in worship. When ministry is exercised this is of necessity the case; but in worship never." What then is the Scriptural idea of worship? that many should in turn give expression to the feelings of all, by leading in prayer or praise? It is still one man leading at one time, another leading at another. We suppose that what the writer means is that there is no authority for *exclusive* leadership by one man; for making one the *sole* exponent of the feelings of the body, and in this we agree with him.

Where do you find a people called Presbyterians in Scripture? asks Lord Cecil, and he cites the promise "Where two or three are together *in my name*, there am I in the midst of them," as though this blessing were forfeited by those who allowed themselves to be designated by some distinctive name. We find the word presbyter, elder, in the Scripture, and the name Presbyterian is given to those who believe that a certain kind of church government is prescribed in the Bible. We do not see how this or any similar fact hinders true believers from meeting in the name of Christ, and receiving the blessings that flow from his presence. Very glorious tokens of his presence are enjoyed by those whom this writer would call sectarians; and we fail to see that the repudiation of any distinctive name has secured any singular attestation from the great Head of the Church.

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We continue our notice of the news from Scotland:—

On Jan. 20, at a meeting, Mr. Moody said:

I did not know that the Lord's work here was making such an impression on Christians until I went to Liverpool and London. It is wonderful! they are speaking of the Lord's grace to you here everywhere—in the street, in offices, in drawing-rooms, in pulpits, and they are expecting that the tidal wave of grace shall flow to them also. All over Christendom their eyes are on Edinburgh. Do pray, *drop* man and lean on God, and the work will not fall down. Don't be strong in yourselves or in what grace you have received, but in the grace that is in Christ Jesus.

One read a letter from Drumblade, telling of three weeks' prayer-meetings in that country place twice a day, and that there is to be an all-day meeting in February. Mr. Balfour spoke of continued blessing at Melrose. Another spoke of blessing at Markinch and Mid-Calder; many anxious, and some passing from death to life. One mentioned that the Lord was working in Glasgow. Captain Mackenzie mentioned he had five letters from as many places far apart, breathing the spirit of faith and expectation. They were meeting together, four at one meeting saved, and others anxious.

The following extracts have reference to the work of God in London:—

"Probably anything more profoundly interesting," says the editor of the *Christian Standard*, "has rarely been witnessed in the history of devotional gatherings than the scene which St. James's Hall presented on Saturday—the evening on which the series of services concluded. The hall was crowded in every part, notwithstanding its being the most commodious place in the metropolis. The appearance of the vast assembly was one of the finest moral sights ever seen. There was something remarkable in the expression of the countenances of the thousands thus congregated in that large hall. It seemed as if all were actuated by the same feelings—as if there were a perfect sympathy of spirit among them. Mr. Blackwood and Lord Radstock were the speakers, and their addresses were most solemn and most searching. Those who led the devotional part of the evening services, so far as related to prayer, were most fervent in their supplications at the throne of the heavenly grace. They wrestled with—they strove, if we may so speak, on behalf alike of the unconverted and of believers in Christ—that the former might be saved, and that the latter might hereafter live more up to their high calling in Christ than they have ever yet done."

Mr. Robert Baxter, who occupied the chair, said in his address:

We stand on the eve of an organized special mission for this great metropolis, intended, if God in his providence so order it, to pervade the capital, to open all the places of worship for testimony, and call out all the Lord's servants to work; and, more than that, to call the servants of the Lord of every name to their knees, to a pleading and wrestling with God, and to a waiting on God till the blessing come. We have seen it not among those unauthorized, as some say, but with those that all acknowledge to be authorized, and we find that there is a great result—a place, a whole town, a populous neighbourhood aroused. What is it? The voice of the Lord, the Spirit of the Lord, answering prayer. And now we come together again, and, O friends, how shall we come? Full of thanksgiving, of faith, of holy confidence, of humble joy, we come still to plead with the Lord and Master for the Spirit; that He will not only carry on the work, but that it may break out on every side a hundred fold, a thousand fold, till the deadness break into life, and the darkness break into light, and the whole Church shall be aroused and rise up and say "What is this?" And the answer shall be given, "It is the Spirit of the Lord working; it is the answer of the Lord to the prayers and petitions of his people after twenty-five years' beseeching at the throne." What do we see, too, among the living Christians? An earnest yearning, a hungering and thirsting for a higher life, a deeper devotedness, and more spiritual power. It is a great and wondrous blessing when the soul thirsts for more communion with the Lord, more likeness to Him, more power from Him. When the soul longs for it, it is a sign from the Lord that He will give it. He does not move the soul to ask but when it is his purpose to give. And mark what in our day is the expectation of God's people? Ay, and how does the world look around and wonder lest something should come to pass which they do not understand. The people of the Lord look for a blessing, and it is very near to us. The signs of its coming are upon us."

A ministerial correspondent of the *Christian World* says:—

Last Saturday night will be remembered with joy by a great number of Christians in the East of London. It was the occasion of a great united prayer-meeting in East London Tabernacle, preparatory to the exchange of pulpits that took place on the following day. At half-past seven, when the pastor, A. G. Brown, followed by a number of ministers of all denominations, stepped on to the platform, the vast building was nearly full. A few minutes from commencing the meeting all the seats were occupied, and by eight o'clock several of the aisles were crammed with those who were eager to catch the first drops of a shower of blessing that was expected on the morrow. There could hardly have been less than 3,000 persons present during the greater part of the meeting. One noticeable feature of the whole proceeding was the simplicity with which they were conducted. Mr. Brown gave out some well-chosen hymns with his usual earnestness, and a number of brethren just poured out their hearts in a cry for God's work to revive throughout the eastern districts of this great city. The whole meeting was pervaded by an air of solemn calmness, broken only by frequent ejaculations of Amen, as the pulse of the great audience was touched with sympathy with those who led them in prayer. During the meeting eight or nine brethren engaged in prayer, ministers and laymen, a number o hymns were sung, a very few words were uttered by the pastor, and the gathering broke up at nine o'clock. The ministers for once set an example of brevity in prayer, which, it is hoped, some of the deacons and elders of our churches will follow. At the close, groups of people might be seen talking to one another about the remarkable assembly, the oldest inhabitants of East London saying "We never saw it after this fashion." On the following day the exchange of pulpits took place between some fifty Nonconformist ministers. Of the results of these services we cannot yet speak. We simply know that some of the vestries were full of inquirers after the evening worship. Nowhere is a revival of religion needed more than in the locality of which Mile-end or Commercial-road may be considered a centre. We question whether in any continental city such herds of thoughtless, careless, swearing, drinking men and women, youths and girls, can be seen as are to be seen in these and the adjacent thoroughfares on Sunday evenings. Any movement that can reach these seething masses of crime-stricken ones ought to be welcomed by those who desire Christ's kingdom among men.

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The Bombay Guardian.

SATURDAY, MARCH 7, 1874.

## MEDITATION.

*Let thy loving-kindness and thy truth continually preserve me.*—Ps. xl. 11.

The epistle of Jude would be a very precious though so minute a portion of God's book of love, if it were only for the sublime invocation with which it closes: "Now unto him that is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." He is able to keep those who have committed the keeping of their souls to him in well-doing. This ability of his has reference to all possible contingencies, all the opposition that men or devils can offer, all the trials and temptations to which the believer may be subjected. He is able; having all power in heaven and in earth; not merely is he clothed with omnipotence, but his divine power is available in the region of our utter moral weakness; what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and raising him from the dead to his own

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right hand, and pouring out the Spirit, gloriously accomplishes. The Christian, taught his own weakness and continual dependence on Christ, offers continually this prayer: Let thy loving-kindness and thy truth continually preserve me. The instinct of self-preservation takes this form of expression, moment by moment. It is the infant's cry, and the cry all the way through.

Let thy loving-kindness which flows in the channel of thy truth flow into my heart continually. I bless God that I am able to find his loving-kindness in his word. I once could not form a conception of it apart from some providential gift, some tangible possession of earth, some arrangement of external circumstances. The word was to me valueless. I did not dream of finding treasure in it. But like a student of alchemy who suddenly discovers in some old despised volume the longsought secret whereby he expects to transmute baser metals to precious, I came to find in the Scriptures the voice of God addressed to my heart and revealing to me the true treasures demanded by my being. It is the word of him whose nature and whose name is love. Herein is love, not that we loved God, but that he loved us and gave his Son to be a propitiation for our sins. The love of God shed abroad in the heart of a man is the power of God enabling him to resist temptations to which he always before fell a miserable prey, to do things which were most distasteful, to surrender things that were exceeding dear, to overcome sins most stubborn. We are kept by the power of God through faith; that is, we have faith in his love, and this love realized by faith does what nothing beside could ever have done, gives us victory over sin and temptation. Alas for those who are struggling against temptation without the consciousness of God's love! it is a weary and unavailing fight until they believe in Christ's love and avail themselves of his proffered aid. He is able to succour them that are tempted, and it is his province to do so.

His loving-kindness and his truth may not be divorced. Woe unto the man who would separate them! It may be very pleasant to gather a nosegay of promises and make these our Scripture; but this only shows the poverty and pusillanimity of our faith. The love of God is as much in his requirements as it is anywhere. It was by the commandments that our Lord obtained the victory. Thou shalt not tempt the Lord thy God. Thou shalt worship the Lord thy God, and him only shalt thou serve. He would have been badly off at that time with nothing but promises. Satan brought him the promises of God and [illegible]hed him to be satisfied with these alone. [illegible] written, He shall give his angels [illegible] concerning thee. The untutored [illegible] would think he needed nothing but [illegible] promises; tell him to defend himself against the wiles of the devil by means of the commandments and he would think you were mocking him. Nevertheless, we need to follow carefully the example of our Lord. The loving-kindness and the truth of God are indissolubly connected, and it is in the alliance of the two that the saint is preserved. Sanctify them through thy truth. I will hide thy word in my heart that I sin not against thee. That which keeps us is within us, reigning within us. Keep thy heart with all diligence, for out of it are the issues of life. And Jude again, Keeping yourselves in the love of God. As many as are the children of God they are led by the Spirit of God.

The loving-kindness and the truth of God are with us for the salvation of all that can be reached by us. The water that I shall give him shall be in him a well of water springing up to everlasting life; a fountain, a well for the supply of the neighbourhood. Whatever God's love touches, it changes to a lover. If we spread a private banquet of God's love and truth for ourselves, the heavenly manna will soon lose its relish and we shall wonder what has come over it to make it so insipid. The bread which Jesus brake for the five thousand multiplied as it was broken, and the way to stop the increase of it was to keep it all for oneself. I have not hid thy word from the great congregation. The adversary, the God of this world, reigning in society, sends forth the decree, He that hath the love of God let him have it to himself; he that speaks of it to others shall be regarded as a fool and excluded from fellowship. But the love of God is a living fountain and may not be restrained. It must go with you where you go, and do with you what you do; nor without it may ye do anything. Lights in the world, holding forth the word of life. It is the word of life, the bread of life, and to hinder its communication is to do the deadliest harm to your fellows. Thus the loving-kindness and the truth of God preserve you by reigning in you.

## ZINZENDORF.

(*Concluded from page 421, Vol. XIX.*)

Zinzendorf's intercourse with Crellius, the Dutch Socinian, was a beautiful instance of his faithfulness to the truth, combined with affectionate sympathy, by which he gained the heart of the theologian. "The aged Crellius," says Zinzendorf, "came in the morning to see me. The Lord opened my heart to him, so that I came at once to the point and told him exactly where he was wrong. I told him that the foundation of my faith was one great Saviour, the living and eternal God. Crellius explained to me precisely his belief: and from that time he conceived such a confidence in me that he attended our meetings the whole time that I remained at Amsterdam, and showed the greatest affection for me and for the Brethren. He asked me one day if I believed that men were lost who did not believe in the Divinity of Jesus Christ. All blasphemy against the Son shall be forgiven, was my reply, still it is blasphemy all the same and must not be persisted in." This intercourse between Zinzendorf and Crellius led to a correspondence which was the means of bringing Crellius to the knowledge of the truth. His two daughters joined the church of the Brethren.

The institutions which the Moravian emigrants brought with them were at first entirely strange to Zinzendorf, and it was only in the exercise of charity and of the large-hearted liberality which belonged to him that he was induced to admit of the practice of those ancient observances. By the abolition of the practice of auricular confession the Moravians gained a title to the gratitude of the community. Zinzendorf was the enemy of all compulsion and intolerance in religion, and aimed at spiritual union rather than external uniformity. He at times showed a reluctance to establish a community distinct from the Lutheran church, of which he always claimed to be a member. As regards the Moravians, however, his conviction was that if they were to be preserved from wild fanaticism it was necessary to restore among them their ancient ecclesiastical constitution. Accordingly Zinzendorf set himself to study the history of the Brethren by Comenius, and the result he describes as follows: "When at the close of the book I came to the touching passage where Comenius laments over the ruins of the Church of the Brethren, and cries out in distress, Restore us, O Lord, and we shall be restored, Renew our days as of old; before I had time to read these lines again my resolution was taken, and I said to myself, Yes, I am willing to do all in my power for this end; body and goods, honour and life, I will risk all in this work. As long as I live, and perhaps after my death, this little flock of the Lord's people shall be kept safe for Him till He comes." On the 12th of May 1727, exactly three years from the time that the first stone had been laid of the Home of Herrnhut, the whole body of settlers voted unanimously the adoption of the statutes drawn up by Zinzendorf in accordance with the ancient Moravian constitution, and especially bound themselves to cherish love for all the children of God of every religion, avoiding all judgment or censure of those differing in opinion, and occupying themselves in maintaining the purity, simplicity and grace of the Gospel. The same day twelve elders were chosen. Zinzendorf was appointed President, and Watteville Vice-President. Four elders constituted along with Zinzendorf the directing committee. The meetings of the committee were called the conferences of the elders. The members of these conferences were called to aim first of all at having a conscious assurance of the presence of the Saviour in their meetings, making it a point to transact their business in immediate connection with this assurance. God gave the seal of his approbation to the institution thus adopted by the abundant outpouring of the Spirit on this memorable occasion. Zinzendorf's words are: "No one can tell how great things the Saviour did for us up to the end of that year. All Herrnhut seemed to be a real tabernacle of God among men." The desire for spiritual edification led the Brethren to assemble together frequently in little companies, called Bands, when they confessed their faults one to another and prayed for one another. And this combination of system with devotion had a permanent result in the formation of choirs or companies into which the society was divided, in accordance with the natural distinction of age and sex. No hour of day and night passed in which prayer did not ascend from the Lord's remembrancers in Herrnhut. The 13th August 1727 is still remembered as a Pentecostal day, when an abundant baptism of the Spirit inspired the Brethren with the determination to be faithful to the Saviour and to serve Him at the peril of their life, in whatever way and whatever place he should appoint. In the case of Zinzendorf himself, so far was his choice and taste from determining the character of his occupation, that while his strong preference was for the spiritual department of church-work, and especially for preaching the Gospel, he was inevitably put into the position of secular manager for the Brethren; and the time at which he resolved to

devote himself exclusively to spiritual exercise was the very time when an alarming financial crisis drew him into the whirl of business and of earthly cares and anxieties. The extent of his financial transactions is seen from the amount of the debt which remained as a burden on his property, after his death, a debt of about £400,000, paid up by the Brethren in forty years. The wisdom of the Countess secured Zinzendorf from the danger of extravagance in his household. And if his expenditure in the cause of his community exceeded his resources, it did not exceed the tribute gladly paid to his memory. Looking at the eighty communities of the United Brethren scattered throughout the Continent, England and America, and also at the number of their mission stations and the success of their missionary efforts, we feel how appropriate was the text for the day when Zinzendorf went into the presence of the Saviour, whose fellowship had been the treasure dearest to his heart amid all the trials and reproaches of his earthly history:—

That man who bearing precious seed
In going forth doth mourn,
He doubtless bringing precious sheaves
Rejoicing shall return.

R. S.

## THE SUNLESS NATION.—XXII.

Early the next morning, just at break of day, the One-eyed sought an opportunity to speak to the Chief of the brigands (Lucius by name). The latter was just going forth and was altering his dress and appearance to look like a peasant. After a little hesitation he told the One-eyed he might come with him. They descended by a covert path into the valley and then pursued their way through pleasant glades. The conversation turned on the Prince who had just been taken captive.

*Chief.*—I am playing a bold game. It will be considered an insult to the entire state to carry off their sovereign, and every available means will be brought to bear to annihilate me and mine.

*One-eyed.*—There is another aspect of the matter. Suppose this Prince should accustom himself to the cave-life, and come to view it and the things relating to it as of highest consequence, and refuse to give the slightest attention to the kingdom from whence he has been removed. I conceive of him as learning in a few days to do your bidding, and perform the most menial offices with no higher reward in view than that of being permitted to inhale a few whiffs of tobacco smoke through some old pipe. The cave will get larger to his fancy and seem to him a widely-extended region; the darkness of it will come to seem like light; the fortunes of the band, whose captive and servant he is, will become the great historic events of the day; a frown from one of you will disturb him more than a denunciation of war from a neighbouring monarch would formerly have done; and a pat on the back from one of your men will fill him with ecstacy.

*Lucius.*—You talk very strangely. What reason have you to think he is such an old fool as that?

*One-eyed.*—I will tell you. Men have immortal spirits. They dwell for a season in this world where all is mortal, their own bodies included; but these immortal spirits are evidently created for another, far higher and more glorious existence; where glory, honour and immortality shall crown each individual life. We are children of eternity and of God, by the birthright of our existence; we belong to the King of kings, and unending blessedness, with purity, dignity, power beyond our conception, is in our horoscope. We no more belong here than the infant in the mother's womb belongs there abidingly. But our birthrights may be forfeited. It is optional with man to give himself wholly to the present life and lose sight of the higher necessities of his being, or to keep these in view and work out his own salvation and lay hold on eternal life. Now if the Prince whom you have made captive should pursue such a course as I have sketched, and become so wedded to the life of your cave that embassy on embassy from his own nobles and people, accompanied by all the power demanded, would fail to induce him to return, nay, should only anger him and evoke his curses, wherein would his conduct differ from that of mankind generally?

*Lucius.*—You put it in an amusing way, but I suppose there is a measure of truth in the sketch. I believe there is a life beyond this, and I suppose it must be the one most worthy of our regard. We think too little of it; but to show that I am not unmindful of it, I may mention that I am now on my way to meet one of the ministers of the Lord of light with a part of the spoil that I took last night. He is my good friend, betrays no secrets to my enemies the police, and makes matters all right between me and the One who is over all.

*One-eyed.*—Are you sure that he does so? Can he show you any commission from his professed Master authorizing him to accept of the gains of robbery and violence in lieu of the services required of you by his unchangeable commandments? This Lord of all would be unworthy of the respect of honest men, if he went thus into partnership with you in your warfare against society. Were you to detect one of your men plundering from the common stock for some private end of his own, you would not condone the offence for the payment of a few farthings on his part. Your band is held together by the government you administer, and any laxity on your part would tend to the ruin of the whole.

*Lucius.*—That is true enough. As for the minister, his commission is in his robes and in his tonsured head, and in the public opinion which recognizes him as the appointed exactor of the fees of heaven.

*One-eyed.*—But this is all miserably inadequate. A few lines from the Lord of light would give you the confirmation wanted. No king sends an ambassador without sufficient credentials; and it would be a strange thing indeed if the King of kings were not able to certify to the satisfaction of men, those whom he commissions to declare his will.

*Lucius.*—I will make him show me his commission before I pay him a piastre. Stay here; his temple is hard by; I will go and see him and return to you.

After a while Lucius returned and appeared to be exceedingly discomposed. They resumed their journey homeward. Presently the Chief said:

The minister is an impostor, a very villain. I asked him for his commission and to my astonishment he got very angry and asked me when I had been drinking in heresy. His whole manner changed; the friendship he had always vowed to me seemed changed to hatred. How is this? I said. You never found any reason for breaking friendship with me when I brought you a share of the spoil which I had won by robbery and violence; but the moment I ask to see the documents which as a true minister of the Lord of light you must have, you become my enemy. What sort of a being must your Master be?—Oh, he exclaimed, what awful blasphemy!—and hastening to the door he went out and shut it upon me with the intention of locking me in. But I was too quick for him, and bursting open the door I suddenly gagged him, tied his hands and feet, put him inside, locked the door and brought away the keys.

The One-eyed, as they wended their way through woods and meadows, proceeded with great earnestness and plainness to describe the true character of the Lord of light, and the nature of the means employed by him to save men, not in their sins, but from them. He showed him that he might then and there receive forgiveness of sins, if he would with all his heart consent to abandon his wicked course of life, to make restitution to the extent of his ability for what he had taken from men, not to this or that minister, but to the parties themselves, and surrender himself to be guided by the laws of the Prince of light in all things. This would involve the necessity of surrendering himself into the hands of justice and might involve an ignominious and early death; but the briefest course on earth, illuminated by the light of heaven, even with the headsman's block at the end of it, was to be preferred above the proudest highway of the sunless earth. The Chief resisted stubbornly at one point and another; but driven back by the truth from one line to another, he finally surrendered the citadel of his heart and consented to suffer even the utmost penalties of human law. Great peace took possession of his heart when he thus apprehended the gift of eternal life, offered without money and without price.

## CORRESPONDENCE.

To the Bishop of Calcutta.

Right Rev. Sir,—I am no enemy to your church. I like all in her that is Scriptural, orderly, reverential, solemnizing; but I believe her disruption is certain, and if it come, surely it will be not from the attacks of Mr. Miall or Mr. Morley, but mainly from the errors into which she falls deeper and deeper every day.

I do not think that Bishop Wilson himself (I do not mean of Calcutta, but of Sodor and Man), had the ritualism of the last 20 or 25 years occurred in his day, would have been able to control it, and therefore I dare not attempt to fix the measure of responsibility which is fairly your due; but [illegible] a new enemy invades the arena of truth.

I give below extracts from an account of the laying of the foundation-stone of a church in your diocese, and I assume that it is a correct one. Have you no power to interfere here? Is a society which rejects the Lord Jesus to rear its altar and take part in a religious service conducted by a Protestant Minister of the Gospel?

"When the Church Committee had finally made arrangements to start work, it was determined to make the laying of the foundation-stone a great public ceremony, with all the *éclat* that local institutions could give. Local institutions consist of the clergy, the ladies, the volunteers, the Masons, and the band; and it is gratifying to record that all came out strong, and that everything went off without a hitch . . . . . On one side were arranged rows of seats for the on-lookers; on the other side, in an open space, stood the altar of the Freemasons. . . . The clergy, headed by the Venerable the Archdeacon occupying one side, facing the altar, &c. . . . "Prayer followed and another psalm, after which the Masons performed their duty. The D.D. Grand Master advanced to the Archdeacon and asked permission to go on with the work."

Some of the clergy, hundreds of the laity, are mourning over the daily increasing Romanism of the Church of England. Bad as Rome is, she is, as regards Masonry at least, far better than the Church of England: she would not have tolerated for an instant the presence in her services of Masons. I can only say, Right Rev. Sir, that if the Church of England can tolerate such proceedings she richly deserves to fall: whether she will or not is known only to Him who is the Creator and the Saviour of the world, and the Disposer of all things. Some years ago a new lodge in your diocese had been built; the Chaplain of the station was asked to write some prayers to be used at the dedication of it. There was a meeting for *rehearsal!* The Chaplain read out the prayers. The head of the Lodge left his seat, walked across the floor, and in the presence of the members said to the Chaplain, "You must alter those prayers, we don't allow the name of the Lord Jesus here;" and the name which is above every name, the name at the sound of which at the last every knee shall bow and every tongue shall confess, was struck out!

A voluntary seceder from the Society thus wrote to the Deputy Provincial Grand Master for the County of Devon:—

"I renounce Masonry because of its practices being anti-Christian, or (to speak with more personal reference) because of its opposing my baptismal vows. I renounce its oath likewise wherever its provisions tend in the same direction, and would forbid my speaking or acting in defence of my Redeemer's inalienable rights and paramount rule. . . . . .

"It would be impossible to put together language more awful and terrible than that with which you are made to invoke upon yourself the wrath of Heaven, and every evil, infamy pre[illegible] and eternal, if you should infringe in any [illegible] the requirements of this oath."

I take my leave. In the words of a great [illegible] of your church, who has long since passed away:—

"Where truth is sought, names are of little account; an arrow from an unknown hand may do as much execution as if the contending parties were acquainted."

Yours faithfully,
X.

## Notices.

Received from J. B. L. for the family of Mr. Thomson, Rs. 5.

We have been requested to mention that a reprint is proposed of the "Statistical Tables of Indian Missions in India, Ceylon and Burmah for 1871." Orders for copies (1 rupee each) should be addressed to Rev. Geo. H. Rouse, Baptist Mission, Calcutta.

# Epitome of News.

## Saturday, February 28, 1874.

—The *Indian Statesman:* "The Bombay Branch of the Royal Asiatic Society's Committee of Management gave a conversazione, at which upwards of 200 people were present, in the Town Hall on Thursday evening. Among the intellectual treats provided by the Committee for the entertainment of their guests was a learned address by the Rev. Dr. Wilson, to which Sir Philip Wodehouse listened with marked and appreciative attention, and of which the only fault was its brevity. An interesting lecture on physics was delivered by Dr. Cooke in the Durbar-room, and illustrated by some very attractive experiments. But the treat of the evening unquestionably was the organ recitals, rendered by a very young gentleman amateur, whose marvellous performances kept the audience spell-bound, and for whom we may safely venture to prophesy a very brilliant career in the higher walks of music."

—"The Town Hall was filled last evening by a select audience, the occasion being an organ recital in aid of the fund for the relief of the Bengal famine," the musical performances of the young gentleman above alluded to, being the chief attraction.

—*Times of India:* 'Yet another public building is to rise on the Esplanade, and this, though it cannot be ornate, will be fair to see, because of the purpose to which it is to be applied, and the years of patient labour and prayerful hope of which it will be at once a monument and fresh incentive. We allude to the building intended to accommodate the Fort Christian School, which is, and always will be, associated with the name and efforts of Miss Mary Prescott, the Lady Superintendent."

—Paris correspondent of the *Indian Statesman:* "It is exactly eighty years ago that the French decreed liberty for the blacks, and since then they have been seeking that blessing for themselves. After eighty years of struggle, legislation, coalitions, projects for liberty, schemes for fraternity, and proposals for equality, Frenchmen appear to be to-day more divided than united. Nor is there the evidence of a tendency towards a softening of political manners or toleration of political differences."

—The *Advance:* "Hereafter the fee for registered letters will be only eight cents, in addition to the regular postage, and this will doubtless become the popular method of sending small sums through the mails. Registered letters can be sent from any post-office, and the recipient is put to no trouble beyond signing his name to a receipt. Every mail agent through whose hand the letter passes gives a receipt for it, so that missing letters can be traced out and their value recovered. Indeed so safe has this system proved that out of 19,000 registered letters sent from the New York post-office last year, only three miscarried, and their contents were made good by the agents through whose carelessness they were lost."

## Monday, March 2.

—*Indian Statesman:* "Hitherto peace has remained undisturbed, and the excitement among the Muhammadan masses seems to be subsiding. As long, however, as the *taboots* remain in the houses the Mohurrum will be prolonged, and the religious fast kept up. On Saturday afternoon the bazaar was crowded with Muhammadans, who thronged about the military guards at Pydhonee and in Bhendy Bazaar, staring at the troops and the cannon with evident awe. No attempt was made to form a procession, nor any indication shown of a desire to resist the injunctions of Government. The troops were withdrawn yesterday morning from the Native Town, and we would hope that their presence in the bazaar would be again unnecessary, although the presence of a strong military force in Bombay can hardly be dispensed with for some time to come."

—"The *Delhi Gazette* is informed by a correspondent at Delhi of a lamentable loss of life in that city on the 23rd ultimo. Certain Hindoos, while celebrating the funeral obsequies of a relative, resolved upon distributing alms. The intention is doubtless to give alms to the really needy, but such occasions are taken advantage of by the unruly spirits of the city to go in strongly for indiscriminate *loot*. Assembled in a compound on this occasion to the number of some thousands, they rushed upon the money-bags, and the death of a large number of the weaker was the result. Seventeen women, ten children, and a man had the life crushed out of them on the spot; and several others of both sexes and all ages were conveyed to hospital more or less injured—some probably to die."

—"Intelligence has been received that Dr. Dillon committed suicide in a fit of delirium. Lieutenant Cameron proceeded alone a few days afterwards to Ujiji. Mr. Hartley, attached to the Universities Mission, was attacked on the 28th January last by a party of Arabs in charge of a slave caravan near Pangani. He was seriously wounded and was lying in a precarious state at Zanzibar. A Pemba slave-runner has been captured by the boats of the *Briton* and condemned in the Admiralty Court."

—*Bombay Gazette:* "The Maharaja of Burdwan, who had already subscribed most munificently to the Famine Relief Fund, has organized a relief department in his own raj with centres in Burdwan, Culna, and Chinsurah. His Highness has issued orders for the purchase and importation of rice, and has authorized the following methods of relief. Food will be distributed gratuitously to old and infirm men and women, and to children; able-bodied persons asking relief are to give their labour in return, and all so applying are to be employed."

—The same: "Our corespondent at Mahiji Fair mentioned in his report that among the oils exhibited sunflower oil attracted some attention, being regarded not only as an edible, but as an economical substitute for cocoanut oil, its flame being very pure and bright. We observe that the Collector of Dharwar has raised the question whether sunflower oil is sufficiently in demand to make it a marketable product on a large scale in India or for export. The Chemical Analyser, in reporting upon it says: 'The oil is perfectly clear, of a bright amber colour, with a bland taste and faint odour, resembling that of olive oil; it solidifies at a temperature of about 4° to 9° Fahrenheit; its specific gravity is about ·925, and it appears to be completely destitute of any noxious or hurtful qualities.'"

—It is stated that "seven hundred and eleven wild beasts were slain in the Central Provinces during the second half of 1873, and rewards aggregating Rs. 5,793 were distributed among the successful *shikaries*. The number of tigers slain was 68, and there were 249 panthers or leopards, 118 bears, 141 wolves, and 134 hyenas. The Jubbulpore district and Sambulpore in the Chuttesgurh division contributed the largest number of tigers. Of the seven tigers slain in the latter district, two were men-eaters. Wolves seem likely to be exterminated before long, for there are many districts where not a single animal was killed. The reward of Rs. 20 for a tiger's head appears to afford a substantial inducement to *shikaries* to try to kill them."

## Tuesday, March 3.

—We have the following sad accident in the daily papers this morning:

*Indian Statesman:* "A party consisting of Messrs. Walsh, Tickell, Frank O'Shea, a clerk in the Post Office, and Stapleton, of Messrs. Favre, Leuba and Co., had agreed after forenoon mass to go out on a little pleasure excursion across the harbour to Oorun, and obtained the loan of a boat belonging to Captain Clarke, surveyor to Messrs. Nicol and Co. She was one of the competitors in the Regatta of Tuesday. In prosecution of their design, on Sunday morning the four young men, after service had ended, proceeded to Mazagon Bunder, where the boat was lying, and put off, but with most culpable rashness did not take even one man of the boat's crew, in the event of anything occurring where his experience would be of service. Scarcely had they sailed far, however, before Stapleton, who appeared to have been all along reluctant to go without professional help, urged upon the others the folly of proceeding, and eventually refused to accompany them any further unless they hailed back for the *tindal*. It ended in Mr. Stapleton's leaving."

Whilst the party were cruizing off Mazagon on their return, "Mr. Walsh, it appears, was looking after the sail in the forepart of the boat, and in some unaccountable way fell overboard. Mr. Shea immediately threw an oar to Mr. Walsh, at the same time Mr. Tickell jumped overboard and caught hold of the oar, with a view of swimming to his assistance, but before reaching him Mr. Walsh disappeared under water" and was drowned. The body has not yet been recovered.

—A lad about seven years of age fell out of a window on the third story of a house on Nowrojee Hill, and died soon after from the injuries sustained.

—"A native woman, name unknown, appears to have called upon Mr. Superintendent Bailey to claim a little girl, about six years of age, who was found straying. The woman was conducted by a policeman to Mr. Bailey, who resides on the fifth story of the Fort Police Court, to relate the case to him. While waiting, she, in some way unexplained, fell from the parapet wall on the terrace into the street below, a height of about 70 feet, sustaining some serious injuries; she was at once removed to the J. J. Hospital, but before the Hospital was reached the woman expired."

—"A guard in the G. I. P. Railway, by name Richard Harrison, residing in Church Street, Mazagon, was seriously burnt on the night of Saturday whilst attempting to extinguish a tin can of kerosine oil which accidentally caught fire. It appears that the man, on seeing the oil in the can on fire, seized hold of the tin to throw it out into the street to prevent a conflagration, and in so doing the tin exploded, covering him with the burning fluid. Providentially a number of the neighbours on hearing the alarm immediately flocked into the house, and rendered every possible assistance, first in rescuing Harrison by divesting him of his clothes, and then in extinguishing the fire. Two Parsee gentlemen neighbours were almost the first that entered the house for the purpose of rendering assistance. The unfortunate man was soon after attended to by Dr. Sidney Smith, and is at present under his care."

—The Nassick correspondent of the *Times of India:* "A sad murder was committed at Bhuggoor a few days ago. It appears that some Banians insulted a soldier, and as he had no help, and was being maltreated, luckily a comrade of his came to his rescue, and in one blow killed the native."

—*Bombay Gazette:* "Adultery. A woman of the carpenter caste was sentenced the other day by the Assistant Sessions Judge of Ahmedabad to nine months' rigorous imprisonment on the above charge." (?)

## Wednesday, March 4.

—*Times of India:* In spite of the efforts of the peace-makers, and notwithstanding the display of military force all over the town, a morbid uneasiness prevails, and outrages on individuals are still deplorably common. Incidents show the heated and indeed disordered condition of the Mussulman community. It cannot be said that the Parsees are much more calm or collected. They are a prey to fears which are no doubt as absurd as those of the ignorant Mahomedan mob, though it must never be overlooked that their fears have a justification in the fact that they were the victims of an atrocious and unprovoked outrage at a moment when they had a right to deem themselves in complete security."

—At Ahmednuggur "on Sunday night Captain Daniell, the Superintendent of Police, was suddenly assaulted by a fanatical Mahomedan. Capt. Daniell was inquiring into the cause of a crowd assembled near the Collector's Treasury, when an excited Mussalman rushed out and inflicted a severe blow on Capt. Daniell's head with a stout stick he carried. The stick was broken by the force of the blow. Capt. Daniell immediately seized his assailant, who will be tried by the Collector, Mr. Norman, as soon as Capt. Daniell is able to appear in court."

—The *Guzerat Mitra* has the following: "Our readers will of course never suppose that we recommend the natives to read the Bible because of the religion it teaches, but our contention is that the English Bible, considered as a literary work, may be of very great merit, and that its study may be absolutely necessary for one who wishes to master the full resources of the English language."

—*Friend of India:* "The Jesuit *Correspondence* contains this paragraph from Simla: 'The Protestant Church here is undergoing repairs; and the Union Church had been offered for the performance of the Church of England service. But the Protestant Bishop refused to allow this building to be made use of, though twice asked to grant permission; consequently a large room usually let out by the night for balls, public meetings, &c., had to be made use of in lieu of a more fitting place."

—"Boodhism is said to be unusually active in Ceylon just now. Its followers are building churches, publishing tracts, and organizing both lay and clerical agencies."

THURSDAY, MARCH 5.

—*Pioneer:* "We regret to hear of a bad accident at Umballa to Surgeon-Major Paxton, Royal Horse Artillery. His horse came down and threw him; he put out his hands to save himself and broke both his arms. He is doing well, but lies in a very helpless state."

—Another Sunday fatal accident. The Allahabad paper says: "A fatal accident occurred on Sunday last to a promising young soldier of the 2-19th Regiment, named Goddard. The deceased went out shooting with a comrade named Turner, and on arriving at a *jheel*, about eight miles from cantonments, Goddard brought down a few ducks. One of the ducks falling in the water, the unfortunate man stripped himself and swam after it. He had not proceeded far when he suddenly disappeared, and was no more seen."

—London correspondent of the *Bombay Gazette*: "I must revert to the Siamese twins. Chang, it appears, was partially paralyzed last autumn, since which time he has been fretful, very much debilitated, and strongly addicted to drink. He had been very feeble for some days—indeed so much so as to confine both brothers to bed, but the illness was not so great as to cause any fear of a catastrophe. One Friday night he suddenly expired, and, as soon as it was discovered that he was dead, Eng became so terribly shocked that he raved wildly for a while, and exhibited signs of great mental aberration. This attack was followed by a cold sweat, then succeeded a deadly stupor, and in two hours from the death of Chang, Eng breathed his last. Like David and Jonathan 'they were *lovely and pleasant* (?) in their lives, and in their death they were not divided.' The wives and families of these twins are said to be in the deepest grief, the children, many of whom are deaf-mutes, expressing their sorrow in the most pitiful manner."

—*Bombay Gazette:* "It is time to recall the fact that the Cathedral in Bombay, and its ministers, belong by their solemn oath and profession to the Church of England as established by law, and as the guardian of the truths for which her martyrs of the Reformation gave their lives. She also inherits the grand deposit of early catholic truth. She cannot be one-sided without grievous injury to one party. Her rulers cannot, if they are honest men, be extreme partisans. And, if wisdom only guided their councils, we should not hear of petty antagonism and unworthy jealousies between the agents of one Missionary Society and another, or between the ruler of the Diocese and his clergy. We should not be amazed to see some of our most able and hard-working Chaplains relegated to up-country sinecure appointments, whilst junior incompetents are promoted to high places at the Presidency, and left at liberty to outrage the feelings and offend the religious prejudices of the more educated congregations. We should not see men who have agreed to form a monastic order, and who, without any the least show of rightful authority, style themselves the Order of St. John, promoted to the high honour of occupying the Cathedral pulpit, men whose claims to be recognized as Fathers of a Religious Order are steadily repudiated by every one of the Bishops in England, and who therefore find a happy refuge from their anomalous position in the welcome afforded them by the Bishop of Bombay. We do not quarrel with these reverend gentlemen, or their views; but we protest against their invasion of the rights of the people, and against the public proclamation of their strange doctrines in the Cathedral Church."

—*Englishman:* "The *Friend*, in his famine articles, continues to illustrate the important part played by the imagination in shaping our perceptions. Two millions of human beings, he tells us, now begin to look to Government for their daily food in the desert rice-country between the Gogra and the Kosi. This, he is careful to tell us, is no figure of speech, no exaggeration, but a plain and unvarnished statement of actual facts. Whence the facts have been obtained, however, we are not informed.

"We naturally turn to the last Special Narrative of the Drought as the most trustworthy source for data on the subject; and what do we find? That according to the latest accounts the total number of people who had begun to 'look to the Government for their food' was about 213,000, or little more than ten per cent. of the number stated by our contemporary.

"Possibly the writer means that, sooner or later, two millions of human beings will be looking, or that two millions already realize the fact that sooner or later they will have to look, to the Government for their food. Either may very well be the case.

"The famine has come with slow and steady march. Had it 'come with a rush,' Sir George Campbell would scarcely have been able to say with truth, as he does, that distress is being met and effectually relieved everywhere.'"

That is, everywhere that it is met with, or known, or that our relief can reach.

It is most gratifying to find that the lessons of the Orissa famine have not been lost upon our rulers. The evil is, however, a gigantic one, and, requires the warmest co-operation of the general public with Government.

It is said that a voluntary poor-rate in aid of the famine-stricken is being raised in Lahore, and seventy heads of households have signified their willingness to pay it.

—Politicians will be exercised for some time to come about the best way of dealing with Mahomedans, and keeping them in subjection to wholesome laws. At the monthly Missionary Conference, Bombay, March 2nd, the question of how the Gospel is to be brought to bear upon the Mussulmans was, we understand, brought forward and discussed. We observe that the same question has also been discussed by the Missionary Conference at Calcutta. The *Bengal Christian* Herald says that—

"The discussion at last meeting of the Missionary Conference, on the question of Missionary labours relative to the Mussulmans of Bengal, has not been without effect. The Tract Society have taken note of 'the fact that there is such an extremely small number of Christian books adapted to the Mussulman population of Bengal,' and in order that they may be enabled 'to prepare tracts adapted in thought and in language to reach the hearts of the millions of Bengali Muhammadans,' have set on foot inquiries on the following points: 'What tracts in Urdu on the Muhammadan controversy are suitable for translation into Bengali; whether 'the translation ought to be made into pure Bengali or into Mussulman-Bengali;' whether 'the Muhammadans understand readily pure Bengali, or prefer the use of Muhammadan words for such terms as God, Spirit, Prophet, miracle, faith, prayer, and all other religious terms.'"

FRIDAY, MARCH 6.

—"The following gentlemen have been appointed members of a Commission to inquire into the working of the Cotton Frauds Act (Bombay Act IX. of 1863), with a view to advising Government as to the expediency of retaining the said enactment either in its present or in a modified form:—The Hon'ble A. Rogers, President, E. W. Ravenscroft, Esq., the Hon'ble Narayen Wassoodeo, H. P. LeMessurier Esq., and E. M. Fogo, Esq."

—*Times of India;* Bangalore: "The Mysore State Railway has, it is reported, received at length the sanction of Government, and we may expect the work of construction to be shortly commenced."

—Sixty-two Mahomedan rioters were yesterday committed to take their trial before the next Sessions of the High Court by Mr. Connon.

—Correspondent of the *Bombay Sumachar*: "To-day (2nd) being the Holi-holiday, the Holi fire was lit up in a pit near the Rustomjee Jamsetjee Dhurumsala at Oodwara. About fifty Parsee women assembled round the fire with cocoanuts, red powder, flowers, &c., to propitiate 'mother Holi.' When they had all given up their offerings they kneeled down and rendered homage to the Holi fire. The worst part of the whole was that a couple of Parsees and about three or four boys of the same community danced round the fire with Hindoos."

—Deaths last week, 238.

—At the Famine Relief meeting held at Madras on Monday afternoon a sum of £7,000 was subscribed.

—Five Mahomedans accused of assaulting in Parsee buggy-driver on Sunday last have been arrested.

# Selections.

## MISSION OR REVIVAL SERVICES.

Many of our readers, we are sure, must have been struck with the greatly enhanced value that has begun to be shown for special mission services, expressly designed for the awakening and conversion of the careless and the undecided. Apart from every invidious consideration, it must be allowed by all denominations that it is a fact of high significancy that bishops and other high officers of the Church of England should be energetically advocating and promoting such services. In the present number of this magazine will be found the first of two papers by Mr. Thorold, expounding the subject in its connection with the Church of England, and indicating the steps that ought to be taken by his fellow-churchmen to make the coming movement in London a great success. Half a generation has not elapsed since such meetings as those about to be held under high episcopal sanction would have been assigned to the category of rank fanaticism. Wesleyans and others, in their zeal for spiritual objects, have often been talked of slightingly, and revival meetings have often been regarded as the very quintessence of fanaticism. The character of a work is not essentially changed by the position of those taking part in it, but prejudice may be disarmed when it is found that those whose very office binds them most carefully to uphold the proprieties are going in for revival services.

What is sought to be held in London is a series of services in which the souls of men shall be very plainly and earnestly dealt with on the subject of their condition before God; and when they shall have been roused to some degree of emotion on this subject they are to be invited to a second meeting, where, after prayer and other exercises, conversation will be held individually with the anxious, in order to their deciding at once to believe in Christ, and abide under his shadow for ever. Preachers who have shown a remarkable gift for rousing the careless will have the chief part in these services; and every effort will be used to get hold of those who are living in neglect of religion, and bring them within hail of the messengers of salvation.

It is an old method, though it may be getting a wider application. In Scotland such services have been known for two hundred years, and often they have been attended with signal blessing. In America revivals have been the chief means of advancing Christianity. Wave has followed wave in quick succession, and periods of apathy have been followed by times of most intense excitement on the *things of salvation*.

At the present moment we have among us an American evangelist whose success in moving the masses has been very wonderful. Moody of Chicago, a gentleman well known and highly esteemed there and throughout the United States, has been at work in Newcastle and the north of England, and is said to have been the means of a work that, both for depth and extent, has been unequalled since the days of Wesley and Whitefield. Mr. Moody is now holding meetings in Edinburgh, along with his fellow-countryman and coadjutor, Mr. Sankey, who exemplifies the application of a power, hitherto almost entirely neglected, but capable, as we believe, of achieving no little good—we mean the power of commending the Gospel by song. Every one knows that singing is a better means of expressing feeling than speaking. It is easier to throw the soul into the one than into the other. Mr. Sankey's object is to bring gospel truth to bear on the people with all that depth and power of feeling which singing may be made to convey. It has long been our conviction that singing might be brought to bear much more than it is on mission work. If it is made the handmaid of truth, and does not set up on its own account, does not make it its end or purpose to draw admiration to itself, but really is employed simply as a vehicle for setting forth the great truths of the gospel in all their richness and power, we cannot but believe that the results will be most encouraging.

We have before us an account of a very successful mission week at Liverpool. In the Church of England two committees were formed, one High Church, the other Low Church. We shall quote from an account of the Rev. W. H. M. Aitkin, as representing, we think, the one, and Miss F. R. Havergal the other. "From almost every parish where the mission has been held the same reports of a great blessing reach me; but, as might be expected, the greatest blessing has fallen where there has been most united prayer and careful preparation. For some six weeks past the clergy have been meeting once a week for united prayer, and very blessed some of these meetings have been. There have been also several meetings for conference and business. . . . Mr. M'Neile, of St. Paul's, Prince's Park, organized as many as forty prayer-

meetings in the week. No wonder that a very marked blessing has rested on his congregation. A week before the mission every house was visited with a handbill, and during the mission a constant visitation was kept up from day to day. It is not too much to say that this part of the work has been simply manufacturing district visitors for us, many who were too timid to undertake districts having thus drifted into work for Christ, and now they rejoice to find that the Lord will use them." Miss Havergal writes: "The work is chiefly so entirely parochial that there is no time to see what others are doing. . . . The Rev. W. F. Stubbs got a lady to preach in the very worst streets, accompanying her himself with little bands of singers into the most miserable alleys, and she was marvellously successful in winning miserable creatures out of their houses, which no one could do before, and getting them to listen to the story of peace, and then to promise to come to church, which numbers actually did, and there many of these poor creatures, with mere rags pinned on them, listened with tears, and found Jesus during the evening service. The Rev. Mr. Robinson had immense blessing, amounting to a real revival in his parish, all his workers seeming to have quite a baptism of the Holy Ghost, and great numbers awakened and converted."

While these church-workers are prosecuting their mission labours, Joshua Poole and his wife, well-known evangelists in the East of London, have likewise been plying their efforts in Liverpool. Working among a population which they says is more miserable than they have ever seen during all their labours in England, where drunkenness spreads misery deep and dense on every side, they have yet seen wonderful evidence of the grace and power of God.

Surely it is a token for good that such an earnest spirit has been roused. May all God's servants, in the pulpit and in the pew, hear the voice, "Go, and do likewise."—*Sunday Magazine.*

## FAULTS OF CHRISTIANS.

By the Rev. Professor Charteris, D.D.

### The Obligation on Christians to be Examples of the Power of Christian Truth.

It is amazing how many Christians seem to think that their chief duty, as believers in Jesus Christ, is to save their own souls from doom. A moment's thought might show them that this involves a self-contradiction. It cannot be our chief end to escape anything: no chief end can be negative. You do not launch a boat merely to escape shipwreck; nor does a soldier enlist merely to escape being shot. If the negative result were all that is aimed at, it were better that the keel should never leave the shore and cleave the sea: it were better that the soldier should never have his country's banner given into his charge. But there is a positive aim in each case. It is to do something; to bear a freight, to fight a battle. On the same principles—principles of universal application—it cannot be the purpose of our being merely to escape damnation.

And the teaching of Scripture is very explicit on this point. Sin is a disease, a calamity, a burden; and if man be freed from it, he is only restored to a position where he can fulfil his original destiny. God did not make man to be redeemed, but to bear His image; and when man is redeemed, he is only enabled to accomplish the primal design of his Great Creator, and to bear the image first impressed, since lost, now restored. [redacted] is something superinduced on humanity: [redacted]ove it, and what then? The nature is free: [redacted]o be and to do what God intended. But its [redacted]e is not fulfilled by merely being free. Ye [redacted]; therefore 'use your liberty . . . as the [redacted]ants of God.'

Even then if a man were redeemed from sin in all its guilt and power and punishment; if his faith had taken him into another region—a region of peace—where no lust throbs, no passion shakes, he would still have to manifest the life of God in him; to be no idle pillar recording past deliverance, but a living, breathing creature of God working what is good. How foolish, then—how unreasonable—the idea that a man has done all when he has faith in Christ to free him from the punishment of his sin. Be it so that Christ's work is his ransom, and his soul is safe; still, his faith is not given him merely that he may escape hell-fire, but that his life may be a true life, that he may serve God and Christ in it, that in pure well-being and active well-doing he may grow happier, wiser, and more blessed, and that, for God's glory and the sake of others, he may shine as a star in the darkness of night. 'That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life.' 'For this is the will of God, that with well-doing ye put to silence the ignorance of foolish men.'

And yet how little do Christians live under the power of this truth—the primary truth of their heavenly calling! When Jesus Christ said to His disciples, at the very outset of His ministry, 'Ye are the light of the world,' He was giving emphasis to this as a fundamental law of His new kingdom. He was proclaiming in these words and those which followed (St. Matt. v. 14—16) that—

1. *God has given it in trust to Christians to glorify Him in their lives.* Ye are the salt of the earth (to preserve it); ye are the light of the world (to illumine it). Hear Him praying to the Father: 'As Thou hast sent me into the world, so have I also sent them into the world, that the world *may believe that Thou hast sent me.*' Apostolic fervour takes up the burden, and bids believers be 'living epistles,' 'children of light,' walking as such; 'having your conversation honest among the Gentiles, that they may, by your good works which they shall behold, glorify God in the day of visitation.'

We are very apt, amid our selfish disregard of such plain directions, to comfort ourselves with the idea that God's glory is provided for, that the Creator's praise is not dependent on what man may do. On the other hand, the humble Christian has no little difficulty in believing that he has is in his power to promote God's glory. This difficulty is perhaps specially felt in these days, when we are ready to think that God's greatest glory is displayed in the creation and control of the vast material universe. And yet, whether we be selfish or humble, we might learn to grow better if we remembered that there can be no comparison between the glory given to God by inanimate nature, and that glory which comes from the new birth of a human soul. The Father of our spirits, the God of love, could take little delight in all the marvels which His hand has wrought upon the earth if it were tenanted only by intellectual creatures whose hearts were full of dark denial of Him, or even by such as failed to hold communion with Him. Our human lives renewed—that is what God longs for; for that He sent the Saviour; for that He offers His Spirit to lift us above our sins and our own selves. And how could it be otherwise? How could it be true that 'the Prince of this world is judged' if even Christ's professing people, while in this world, lived under His power? But God seeks to have each believer so changed into the likeness of Christ as to win triumph over pain, and sorrow, and death, in spite of every temptation of the devil. Every man who is thus made a 'new creature' has it in his power to show forth God's glory as nothing else in the whole universe can. And this is what God asks of us. He has 'glorified His name by the great things which His Son did for us in His Life, and Death, and Rising again;' and now He has given it in trust to us that through our means the rest shall be done. He has actually provided no other means of converting the world and manifesting forth His glory than renewed souls; and it is in terrible mockery we say, 'Father, Thy kingdom come,' if we, its subjects, are not doing what we can to bring it nearer.

2. It is evident that *we are not Christian in the true sense if we are not extending Christ's kingdom by our lives.* The Lord Himself gives it as the *purpose* of our light shining—and not merely as its *result*—that others 'seeing our good works may glorify our Father which is in heaven.' We are not merely to burn, but we are to shine, so that others may be led to give God glory. We are not merely to grow—that is our own life—but we are to bear fruit, as the tree bears it, not for itself, but for the Master of the vineyard. The Christian, in short, does not hold his religion for his own behoof, but for His sake who called him, and who seeks to have all His brethren such as He Himself is.

Nothing exists for itself in the great universe which God has made; least of all does the renewed soul of man, God's greatest work upon earth, exist for itself. And yet are there not many who go on easily and thoughtlessly as though their faith were all for their own sakes? It is a favourite device of the devil, when he does lose a soul, to try to keep that soul from drawing others away after it. If Satan cannot cast Simon away among the chaff, he will at least try to prevent his strengthening the brethren. How ready we are to speak and act in total forgetfulness of the brethren: not regarding their watchful eyes, their scrutiny, not remembering that scoffers exult and weak saints are scandalized by our faults; but content to believe, and be useless, and pray for pardon! Thus we put a bushel on our light, or if we seek to have our light shining, it is that men may glorify us, may call us good saints, and trumpet our godly graces: as though the candle were lit to show the glory of the candlestick! Our sins against our own souls give us frequent grief; but how seldom do we grieve for our despite done to God's glory, and the hurt we do to our poor weak brother's soul! It is well, when night falls, and the day's work is done, to fall on our knees and say, 'O God, my faith failed, and I have sinned against my own soul;' but it is needful also to say, 'O God, I have done nothing to advance thy glory, to promote thy cause; it is my sin that I denied Thee, that I gave my good brother cause of grief and my wicked neighbour cause of triumph: I am an unprofitable servant.'

If you have influence in your family, your office, your circle of acquaintance, the Gospel tells you to use it for God; and so to use it that men will see you do not act a part for your own character's sake, or from compulsion, but that you honestly serve God. If you neglect all this, what will you plead on the Great Day, when some child or servant, or neighbour, or friend, shall say: 'I lived beneath that man's roof, within the circle of his influence, and though I did not find him dishonest or intemperate or immoral, I never saw in him the faith of a Christian, or any self-sacrifice for the love of the crucified Lord. And as to his leading me to glorify the Father of Lights,—I was not even once reminded by his conduct that he drew his strength from a heavenly source'?

To all this it may be replied that modest men are afraid of bringing discredit on Christianity and on themselves by making a profession which they are unable to keep up; and that they are silent because of the *danger of profession.* There is something very plausible in this reply, and yet it is a fallacy. There is certainly a danger if men profess themselves: they are safe if they profess Jesus Christ the Saviour. He will not leave them to themselves if they testify to Him. There is no danger—provided that you believe—in saying by word or deed that Christ is Light and Life, the one Sacrifice, the Son of God and the Saviour: the danger begins when you add (or even imply) in self-proclamation, 'And I am a worthy disciple;' in self-confidence, 'Though all should forsake Him, yet will not I;' in arrogance of holiness, 'Stand back, O sinner, for I am holier than thou?' in meddlesome sanctimoniousness, 'There is a mote in thine eye, my brother; let me, with my clear vision, pluck it out.' Preach not yourself in word or deed, but Christ Jesus the Lord: preach what in your innermost heart you believe—neither more nor less; and leave all questions of danger to Him who hath commissioned you to advance His glory, and who sendeth none a warfare at their own charges.

For—just one word more—*the endeavour to glorify God by a holy life is the only way to keep your religion alive.* If you put your light under a close-fitting bushel, it will soon exhaust the air, and perish. To restrain faith, and confine the fear of God in your heart without any outcome in your life, is to choke the grace of God which you have; and for that you will be judged. Even that which you have will be taken away: 'the very capacity of religion will be extirpated by disuse.' What of real faith you have craves, strives to be out, to manifest its nature, to spread itself over your character, as the strong spring seeks to flow forth in the stream, as the blazing lamp by the very necessity of its nature radiates into the darkness on every side. You act against nature when you prevent this outcome: if you have a new heart, you sin in choking the issues of a new life. Nor will your spirit long endure the torture. 'For this cause many are weak and sickly among us.' But if Christians would take other men more fully and more heartily into their consideration, they would be themselves broader, stronger, better men: if they would seek to fulfil God's purpose by letting their light *so* shine before men that *others* should glorify the Father, then would the Church be stronger, and the Kingdom of Christ be hastened, and Christians themselves be more 'blessed in their deed.'—*The Day of Rest.*

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# Miscellany.

—A writer in the *Lucknow Witness* : "'*They turned back and tempted God and limited the Holy one of Israel.*' So the statement that men *can* limit God, and that His own people *do*, is nothing new, but quite old.

"It is unbelief that limits God, and it is seen in the Church of to-day.

"We are too apt to limit God in His work in this country among the natives. We think that such wonderful things as were seen of old in apostolic days do not come now. God's spirit was wonderfully poured out on them, but that was something out of the ordinary course of events, and for our part we do not believe that God intends such things now. This is limiting God. Certainly the Spirit will not be poured out upon us in power if we refuse to believe that it will be. We allow to God the possibility, and limit Him by unbelief from probability.

"We limit God in our own personal experience. We gladly acknowledge that He can save us to a certain point, but that he can take us, sinners, filled with sinful thoughts, and make us entirely clean, why the thing is very incredible, we say, and for our part we cannot bring ourselves to believe that such a thing is at all probable, and scarcely possible. Limiting God again. Because we cannot see it ourselves, we will not believe it, and consequently will not be saved to that full extent until God places us where we can't help ourselves.

"Oh that the church of God would come up with a strong faith, believing that the salvation which comes by Jesus goes as far and as deep as sin ever went or can go, and determined to let 'God work in us both to will and to do of His own good pleasure'—not ours.

"Do not limit God. It can only be harmful to you, for in the end his arm is longer, his purpose stronger, His will more unbending. You can limit him for a short time only, for eventually His plans must be fulfilled and you may be set aside—*because you limited God.*"

LAWS OF REFORM—RELIGIOUS LIBERTY.

Writing from Guadalajara, October 25, Mr. Stevens says: "Your letter of September 17th finds us in the midst of a good deal of excitement, caused by the addition to the constitution of the famous laws of reform. The most important of them are these:—

"'1. The church and state are independent of each other. Congress has not the power to make laws for the establishment or prohibition of any religion.'

"'2. Matrimony is a civil contract, [the ceremony] to be performed only by civil officers.

"'3. No religious institution shall receive or acquire real estate, nor capital from it, except as provided in Art. 27 of the Constitution.

"'4. The simple promise to say the truth and fulfil one's obligation shall take the place of the religious oath, with all its effects and punishments.

"'5. No one shall be obliged to work against his will, or without just recompense for the same. The state cannot permit any contract or promise which interferes in the least with the liberty of any one, be it for the sake of education, work, or *religious vow*. The law, therefore, does not recognize monastic orders, nor is it able to permit their establishment, whatever be the denomination or object for which they pretend to erect them. Neither will it permit private contracts that have for their object the banishment or exile of either party.'

"Thus you see the church has lost entirely all control in the nation. The same day that these laws were published through the republic, the church issued the major excommunication against all who voted for, or who promise to keep and obey, these laws. All those employed by the government were obliged to pledge themselves 'to keep and make keep these laws,' or lose their places. Quite a number of the Catholics resigned rather than sign. Of course the Catholic party are furious, and, if possible, will plunge the country in another war; but the government is strong and popular, and it will be difficult to commence a revolution.

"The first year of our missionary life has passed, and with it much of the prejudice and hatred shown towards us while we were unknown. We are respected everywhere now, and by many loved. This is the Lord's work, and we thank him sincerely for it. Perhaps the worst of the work has been done, in winning these enemies, and destroying the wild belief of the people concerning Protestants. But the work will not be easy, though pleasant. Spiritism, atheism, and materialism join battle with this paganism. Not a seed sown but must be watered with tears to bring forth fruit."

## TELEGRAPHIC NEWS.

*London, February 26th:* Lord Lieutenant of Ireland, Lord Abercorn; Attorney General, Dr. Ball; Lord Advocate, Mr. E. S. Gordon; Chancellor of the Duchy of Lancaster, Colonel Taylor; President Local Government Board, Mr. G. Schlater-Booth; Judge Advocate Rt. Hon. S. Cave; Judge Advocate Secretary, Hon. Algernon Egerton; First Lord of the Admiralty, Sir Massey Lopes; Under-Secretary, Indian Department, Lord George Hamilton; Under-Secretary, Colonial Department, Mr. James Lowther.—Ship *Good Hope* went ashore on the 25th inst. at Ras Metamer, forty miles from Suez. She is, however, expected to float off undamaged.

*27th:* The Common Council have voted the freedom of the City of London to Sir Bartle Frere.—The Carlists have commenced bombarding Bilbao.

*Hongkong, 27th:* It is reported that the Peking officials have notified to the Foreign Ministers that the safety of foreign lives can no longer be guaranteed at Tientsin, where inflammatory placards have been circulated. The naval authorities at Hongkong have been communicated with to send ships to the north.

*28th:* The Claimant in the Tichborne Trial has been found guilty on all three counts, and has been sentenced to penal servitude for fourteen years.—The public entry into London of their Royal Highnesses the Duke and Duchess of Edinburgh will take place on the 12th of March. Her Majesty the Queen will accompany their Royal Highnesses on this occasion.—Mr. Gathorne Hardy has appointed Colonels H. G. Geddes and George Farquharson to be his Private Secretaries, and Captain Frederick Stanley to be his Finance Secretary of War.—Colonel Henry Hopkinson has been appointed Companion of the Star of India.—The Emperor of Austria has returned to Vienna.—The attacks of General Moriones on the Carlists near Bilbao have been repulsed with heavy loss.

*March 1st:* The ship *Sir Walter Raleigh* foundered on the 12th of February. The crew were saved.—The Marquis of Salisbury has appointed Mr. H. G. Walpole to be his Private Secretary.—The Marquis of Hertford, and not as previously announced the Marquis of Bath, has been appointed Lord Chamberlain.—Colonel Wilson Patten has been raised to the Peerage.

*2nd:* Telegrams have been received from General Moriones stating that he has completely failed to penetrate through the Carlist lines, that his own position is endangered, and his losses are heavy, and that the necessity for reinforcements is urgent. The fall of Bilbao is imminent.

*3rd:* Their Royal Highnesses the Duke and Duchess of Edinburgh, together with the Prince and Princess of Wales, have arrived at Berlin.—A third sum of £10,000 has been remitted to the Calcutta Famine Relief Fund.—There has been a great fire at Panama.—Lieutenant Tyre (*sic*), and not Major Baird, was killed before Coomassie. Captain Nicol also was killed.—Her Majesty the Queen has sent a letter of thanks to Sir Garnet Wolseley.

*Paris, 3rd:* Three Republicans, MM. Ledru, Rollin, and Le Petit have been elected Deputies.

*Madrid, 3rd:* Admiral Topete and Marshal Serrano have arrived at Santander.

*London, 5th:* Parliament formally opens to-day. There will be no speech until the members have been sworn. The Hon. Mr. Brand's re-election to the Speakership is unopposed. The Ministers will be re-elected probably on the 19th instant.—Lord Pembroke is the new Under-Secretary for War.—The Bishop of Manchester, in addressing a meeting at Manchester, urged the adoption of more vigorous measures to meet the requirement of sufferers from the famine in Bengal. Several towns have decided not to open subscriptions, believing that private enterprise is quite unable to alleviate the distress.—Viscount Sydney has been created an Earl.—The insurrection in Japan has been suppressed.—*Obituary:* Dr. Forbes Winslow.

*Berlin, 5th:* New anti-Ecclesiastical Bills applicable to the whole of Germany are being submitted to the Federal Council.

*Paris, 5th:* The French Academy has indefinitely postponed the reception of M. Emile Ollivier in consequence of his refusal to suppress eulogy of Napoleon in the usual address. Count Arnim has been transferred from Paris to Constantinople.

PASSENGERS ARRIVED.

Per Str. *Calipso, February 27th:*

*From Port Said.*—Mr. A. C. Gumpert.

*From Trieste.*—Mr. G. Janni and Mr. Kroinz.

PASSENGERS SAILED.

Per Str. *Asia, March 1st:*

*For Genoa.*—Rev. Mr. A. H. Arden; Mr. and Mrs. Wigram and child; Mrs. and Miss Biddulph and six children; Major Van Heythuysen; Col. C. Bertie Clay and three friends; Mr. J. Kennedy; Miss Dodd; Mr. W. G. R. Clarke; Mr. J. Gordon; Major Norie, E. M.; and Colonel Scott Elliot.

*For Naples.*—Mr. and Mrs. H. D. E. Dalrymple; Mr. and Mrs Hastings; and Mr. and Mrs. Lewis Cosserat.

*For Leghorn.*—Mrs. S. Anstey.

*For Suez.*—Mr. Peter Colliver.

Per P. and O. Str. *Deccan, March 2nd:*

*For Venice.*—Captain H. W. King; Mr. and Mrs. Stewart; Mrs. G. F. McLeod; Mr. Frank Whitney; Mr. Charles Whitney; Mr. and Mrs. E. A. Thurburn; Capt. W. C. Anderson; Mr. and Mrs. Johnson Smith; Mr. D. G. F. Tilton; Lord and Lady Inverarie; Mr. J. B. Peile; Mr. and Mrs. Law and infant; Mrs. W. Donnell; Mr. C. Croaker; Mr. Brodribb; Miss Brodribb; Mr. Jeffreys; Dr. and Mrs. Rowe; three Misses Rowe; Mr. F. Rowe; Mr. F. W. Stokes; and Mr. Spencer Wilson.

*For Brindisi.*—Col. and Mrs. Cripps and child; Mr. J. T. Rutherford; Hon. W. Hudlestone; Mr. J. Ed. Todd; Mr. John Hall; Mr. and Mrs. W. Duncan and infant; Mr. James Murdock; Mr. Charles Kieser; Mr. A. Wilson; Mr. T. Morgan; Mr. S. M[illegible]n; Mr J. S. Taylor; Mr. C. Peile; Mr. L. Strange; Mr. F. H[illegible]t; Mr. and Mrs. John Mitchell, 3 children and 1 infant; and Mr. Voisin.

*For Southampton.*—Mrs. West, child, and infant; Mrs. Vere Webb; Mrs. Govan, child over 10, 3 children under 10, and 3 infants; Colonel Alfred C. Plowden; Mr. Milne Walker; Mrs. James Henry and infant; Mr. C. Marquarat; Mr. Edward Neil; Mr. T. W. Carr; Mrs. and Miss Szczepanski, 2 children, and 2 infants; Miss Cautley, child, and infant; Mrs. Oliphant, a child, and 2 infants; Mr. S. Fitze; Mrs. G. Banyard and child; Mrs. James; Mr. and Mrs. Thomas and infant; Mr. E. S. Aden; Mrs. G. L. Thomson; Mrs. Parker and 2 infants; Mrs. J. G. Robertson; Mr. M. Rigg; Mrs. Burgess; Mr. Weir; Mrs. Wynn and 2 infants; Mr. Preston; Mr. Sache; Mrs. Eldrid and 2 children; Capt. W. Douglass; the Rev. E. N. Dickenson; Mr. Henry Bagnall; Apothecary Hemming; Surgeon-Major W. S. Murray; Mrs. Bal[illegible] and infant; Gunner Ellphick; Mr. Gunputrao; Mrs. Bartleman; Mr. G. Hatcher; and Mr. Thurburn.

*For Suez.*—Mr. Russell Inglis and Dr. A. A. Renton.

Per Str. *Neera, March 2nd:*

*For Liverpool.*—Captain Campbell; a gentleman; Mr. and Mrs. Rodgers and 4 children; Colonel and Mrs. Briggs, child and ayah; Mrs. Fagan and 4 children; Mrs. Johnson and 2 children; Mr. H. C. Miller; Master Charley Hampton; Master Alick Hampton; Mr. and Mrs. Wallis; Mrs. Barstow, child and ayah; Rev. Mr. and Mrs. Dalziel, 5 children and native servant; Mrs. Duncan and 2 children; Mr. Smith; Mr. Pendlebury; Mr. McGuire; Mr. Walter Iggulden; Mr. R. Wilson; Mr. G. Macara; Mr. Warrington Warmsley; Mr. R. Schofield; Mr. Jno. Brankstone; Mr. Alex. Thornton; Mr. J. S. Urcell; Mr. Robt. Small Mr. Hy. Montrose; Mr. J. O'Brien; Mr. Charles Dykes; and Mr Wade.

## DOMESTIC OCCURRENCES.

(*Charge for insertion, 8 annas.*)

BIRTH.

THEOPHILUS—March 1st, 1874, at Upper Duncan Road, the wife of Mr. Timothy Theophilus, of a son.

MARRIAGE.

SALTER—BRENHAM—Feb. 28th, at St. Andrew's Church, Bombay, by the Rev. D. Macpherson, Mr. Charles William Salter, to Miss Martha Mary, the second daughter of the late Mr. George Brenham, Superintendent Government Cotton Department, Khandeish.

DEATHS.

SHEPHERD—March 2nd, at Byculla, Horace James, the dearly loved son of Mr. and Mrs. James Shepherd, aged 3 years 9 months and 25 days.

THOMSON—March 4th, at Malabar Hill, Sarah, the beloved wife of Mr. H. I. P. Thomson, aged 33 years.

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